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411 it is impossible for the fish to escape. Even when the fisherman throws his spear at the fish, there is little chance of the fish escaping, because the bamboo bears it to the surface, and it is easy for the men to pick up the bamboo shaft and thus secure the fish.

226 278 Most of the people bring with them some *tuba* root, made up into small close bundles, the thickness of a man's wrist, and about six inches long. Early the next morning some of the canoes are filled with water, and the root is beaten and dipped into it. For an hour or so fifty or more clubs beat a lively tattoo on the root bundles, as they are held to the sides of the boats. The *tuba* is dipped into the water in the boat, and wrung out from time to time. This gives the water a white, frothy appearance like soap-suds. The Dyaks, armed with fish-spears and hand-nets, wait in readiness in their canoes. At a given signal the poisoned liquid is baled out into the stream, and the canoes, after a short pause, begin to drift slowly down the current. The fish are stupefied by the *tuba*, and as they rise struggling to the surface, are speared by the Dyaks. The large fish are thus secured amid much excitement, several canoes sometimes making for the same spot where a large fish is seen. The women and children join in the sport, and scoop up the smaller fish with hand-nets. The *tuba* does not affect the flesh of the fish, which can be cooked and eaten.

226 This form of fishing, when carried out on a large scale, is always a great event among the Dyaks, because besides the large amount of fish secured on these occasions, there is always a great deal of fun and excitement, and it is looked upon as a pleasant sort of picnic.

825 220 For superstitious reasons the Dyaks do not interfere with the crocodile until he has shown some sign of his

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825 225 man-eating propensity. If the crocodile will live at peace with him, the Dyak has no wish to start a quarrel. If, however, the crocodile breaks the truce and kills someone, then the Dyaks set to work to find the culprit, and keep on catching and killing crocodiles until they find him. [301] The Dyaks generally wear brass ornaments, and by cutting open a dead crocodile they can easily find out if he is the creature they wish to punish. Sometimes as many as ten crocodiles are killed before they manage to destroy the animal they want.

463 225 There are some men whose business it is to catch crocodiles, and who earn their living by that means; and whenever a human being has fallen a victim to one of these brutes, a professional crocodile catcher is asked to help to destroy the murderer. The majority of natives will not interfere with the reptiles, or take any part in their capture, probably fearing that if they did anything of the kind, they themselves may some time or other suffer for it by being attacked by a crocodile.

The ordinary way of catching a crocodile is as follows. 225 A piece of hard wood about an inch in diameter and about ten inches long, is sharpened to a point at each end. A length of plaited bark of the *baru* tree, about eight feet long, is tied to a shallow notch in the middle of this piece of wood, and a single cane or rattan, forty or fifty feet long, is tied to the end of the bark rope, and forms a long line. The most irresistible bait is the carcase of a monkey, though often the body of a dog or a snake is used. The more overpowering the stench, the greater is the probability of its being taken, as the crocodile will only swallow putrifying flesh. When a crocodile has fresh meat, he carries it away and hides it in some safe place until it decomposes. This bait is securely lashed

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225 to the wooden bar, and one of the pointed ends is tied back with a few turns of cotton to the bark rope, bringing the bar and rope into the same straight line.

The next thing is to suspend the bait from the bough of a tree overhanging the part of the river known to be the haunt of the animals. The bait is hung a few feet above the high-water level, and the rattan line is left lying on the ground, and the end of the rattan is planted in the soil.

Several similar lines are set in different parts of the river, and there left for days, until one of the baits is taken by a crocodile. Attracted either by the smell or sight of the bait, some animal raises itself from the water and snaps at the hanging bundle, the slack line offering no resistance until the bait has been swallowed and the brute begins to make off. Then the planted end of the line holds sufficiently to snap the slight thread binding the pointed stick to the bark rope. The stick thus returns to its original position, at right angles to the line, and becomes jammed across the crocodile's stomach, the two sharpened points fixing themselves into the flesh.

Next morning the trappers search for the missing traps, and seldom fail to find the coils of floating *rotan*, or cane, on the surface of some deep pool at no great distance from the place where they were set. A firm but gentle pull soon brings the crocodile to the surface, and if he be a big one, he is brought ashore, though smaller specimens are put directly into the boat, and made fast there.

Sometimes the cotton holding the bar to the line fails to snap. In that case the crocodile, becoming suspicious of the long line attached to what he has swallowed, manages to disgorge the bait and unopened hook in the jungle, where it is sometimes found. But should the

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cotton snap and the bar fix itself in the animal's inside, nothing can save the brute.

The formidable teeth of the crocodile are not able to bite through the rope attached to the bait, because the *baru* fibres of which the rope is made get between his pointed teeth, and this bark rope holds no matter how much the fibres get separated.

Professional crocodile catchers are supposed to possess some wonderful power over the animals which enables them to land them and handle them without trouble. I have seen a man land a large crocodile on the bank by simply pulling gently at the line. But this is not surprising, as from the crocodile's point of view there is nothing else to do but follow, when every pull, however gentle, causes considerable pain.

The rest of the proceeding is more remarkable. The animal is addressed in eulogistic language and beguiled, so the natives say, into offering no resistance. He is called a "rajah amongst animals," and he is told that he has come on a friendly visit, and must behave accordingly. First the trapper ties up its jaws—not a very difficult thing to do. The next thing he does appears to me not very safe. Still speaking as before in high-flown language, he tells the crocodile that he has brought rings for his fingers, and he binds the hind-legs fast behind the beast's back, so taking away from him his grip on the ground, and consequently his ability to use his tail. When one remembers what a sudden swing of the muscular tail means, one cannot help admiring the man who coolly approaches a large crocodile for the purpose of tying his hind-legs. Finally the fore-legs are tied in the same way over the animal's back. A stout pole is passed under the bound legs, and the animal is carried away. He is taken

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225 to the nearest Government station, the reward is claimed, and he is afterwards cut open, and the contents of his stomach examined.

Though the animal is spoken to in such flattering terms before he is secured, the moment his arms and legs are bound across his back and he is powerless for evil, they howl at him and deride him for his stupidity.

225 463 The professional crocodile catchers are generally Malays, who are sent for whenever their services are required. But there are Dyaks who have given up their old superstitious dread of the animal, and are expert crocodile catchers.